

With the Washington Churches

THE TREND OF THINGS

DR. VAN DYKE OF PRINCETON ISSUES A CLARION CALL TO THE CHURCHES

The Rev. Dr. Henry Van Dyke, of Princeton Seminary, former pastor of Brick Presbyterian Church, New York, general assembly moderator and author of the book "The Churches of America to Act Upon the So-Called Peace Treaties," has issued a clarion call to the churches of America to act upon the so-called peace treaties. He appeals to organizations everywhere, Protestant and Catholic, small as well as big, to adopt strong resolutions, and to send them to President Taft and to the United States Senate. The well-known leader says: "The treaties pending in the Senate between the United States and Great Britain and the United States and France represent in concrete form, and on a vast scale, the idea for which all the churches, Catholic and Protestant, claim to stand—the idea of a world peace, founded on righteousness and equity; the recognition of right as above might; the appeal to the moral order as the clearest expression of the will of God. The interest of the churches in the confirmation and success of these treaties ought to be intense, practical, and efficient. The Christian sentiment of the United States is really on trial in this matter. If the churches are silent now, if they do not make their influence felt in favor of arbitration, they will condemn themselves, and therefore would rightly say that modern Christianity is too indolent or too impotent to count for much in modern life."

Dr. Van Dyke says: "The attitude of the Christian churches of America in this question should not be left open to any doubt. It should be known to all men, and especially to our legislators, that the church, however divided on other points, is now united for the peace of the world, and desires to see the treaties of arbitration and of nations settled by appeal, not to war with the bloody sword, but to justice with the even scales. She sees in these treaties the only practicable path to this end, and therefore would rightly say that modern Christianity is too indolent or too impotent to count for much in modern life."

Without exception, as is believed, legislative bodies of all churches meeting since these treaties were before the public adopted resolutions in favor of them. Thousands of smaller meetings have done the same. It is again announced that immediately the vacation season has ended there will be common action, putting on record expressions of all, and the official transmission of these expressions to the political authorities. Christian leaders are writing from their pulpits, and are taking up the propaganda, and making it clear where Christian people stand. The expressions come quite as general from Catholics as from Protestants.

Forty New Summer Conferences.

Reports from summer conferences, Bible, Missionary, Catholic, and Protestant, are to the effect that attendance has just about equaled last year, with growth in a few directions. Indications are, it is said, that people who have attended have had rather more money to give than in some years recently, and there have been much more willing to pledge personal work than formerly. This is a very encouraging sign, and in a few instances conferences wholly given up to that subject have been held. Northfield, the well-known conference, is expected to be the elder Moody, and successfully kept alive by his son and nephew, has had the most successful year in its history. The most successful year in its history was also not excepted. Two new buildings are under construction, one for Mount Hermon and one for the seminary—that is, one for boys and one for girls—and attendance at all conferences save one has been better than in previous years. Reports are to the effect that delegations from religious bodies have been larger, and the conferences more generally representative. At Chautauque, the parent one in Western New York, few of the famous speakers have disappointed, and one of the most successful seasons ever held is just closing. The Catholic Summer School on Lake Champlain has enjoyed the largest numbers at its classes in its history, and of any year since its founding.

A very great number of new small summer conferences have sprung up. These have been organized by the missions, social service, and Sunday school work, but some of the new ones have been started to foster and further the interests of organizations. Clergy, laymen, women, even young girls, have attempted small summer meetings, usually with success. Lake properties West and East are advancing in value because of the new demand. Fully forty new centers are the record for the year 1911.

Disciple

Disciples of Christ, strong in the Middle West, and one of the six or eight largest religious bodies in America, are considering plans for larger Christian work in New York. Early in September a conference on this subject is to be held, that will be attended by men who have studied the New York situation for some years, officers of Disciples' missionary organizations, and some of the New York Christian pastors and lay officials.

Reasons why Disciples are especially anxious to get into New York City in stronger fashion are two: One is because New York is national, and from it radiate national influences. The other is because as is generally admitted, New York has need for more religion.

Two methods have been suggested and it is reported will be presented to the forthcoming conference of leaders. One of these is the founding in New York City, in some commanding location, of a great Disciples Church, large enough in grounds and buildings to contain a congregation of New York and of the country, and with a work within the buildings

that shall be national in its scope while being also local. Associated in this plan may be, it is reported, a headquarters building for one of the large Disciples' missionary societies.

The other plan to be brought forward will be, it is said, the settlement one, but owning no property, and aiming to establish, not one great church but many small ones. The argument is put forward, a somewhat novel one, that the small church is more effective than the big one. An adaptation of the Y. M. C. A. building idea, with dormitories, all on a small scale, is a part of the plan. It is there can be provided churches for foreigners as well as Americans.

The Disciples of Pennsylvania, Ohio, Indiana, Kentucky, Missouri, and other Middle States where they are strong in numbers, the suggestion has been made within the past five years that they contribute a large sum of money to strengthen Disciples or Christian churches in New York City. Sums as high as \$500,000 have been mentioned, and the amount has repeatedly been pointed out. Thus far the suggestion, coming in the midst of many other appeals, has not met a hearty response, it is said.

Disciples number in the whole country nearly 1,500,000 members. In New York City they have seven small churches, four of them in Brooklyn. Their total New York City membership is considerably under 2,000.

Episcopalian

The end of the vacation period draws nigh. To-morrow is the last Sunday on which our churches will have the regular vacation appearance. Clergy and choir will then, for the most part, be simply laymen.

Of all vacation resorts the State of Maine seems to lead the rest in number and popularity. Not to mention a host of the rectors of churches, Maine as a summer resort is a very popular with our bishops. There, Bishop Hardinge has his summer home, at Haven, also Bishops Greer, of New York; Doane, of Albany, N. Y.; Lawrence, of Massachusetts; and others. In the immediate vicinity of the State of Maine, at Atwood, of Arizona; Edsall, of Minnesota; Kinsman, of Delaware, and Nelson, of Atlanta, Ga.

With the beginning of active work, one of the first things to be done will be the filling up of our vacant parishes. All Saints' parish, St. Mary Church, vacant by the resignation of Rev. Joseph Baker to go to Virginia; St. Peter's parish, Montgomery Church, vacant by the resignation of Rev. Walter P. G. Jones to come to Washington as assistant at Epiphany Church, are among the parishes which need rectors.

Then, too, Unity Church and St. Mark's, both in the city, are now on the lookout for rectors to follow Rev. R. P. Williams and Dr. Devries.

The rector of St. John's Church, Georgetown, Rev. F. B. Edwards, returns to the city September 2 from a very pleasant vacation spent at his cottage at Fenwick Point, Saybrook, Conn.

Rev. Dr. McKim sails for home on August 30. He is now at Naumburg, Germany.

Epiphany parish expects to have a big bazaar in the fall, the same to be held in its new parish hall, the finest parish hall in the city, undoubtedly.

On July 1 there was still needed by the Domestic and Foreign Missionary Society in this year's apportionment \$230,730, and on the forward movement \$125,000—a total of \$355,730, which sum must be contributed before September 1 if the society is to close the year's accounts with no deficit. Up to July 1 the splendid sum of \$306,979 had been contributed.

The budget of appropriations for the year beginning September 1, 1911, to August 31, 1912, has been passed by the board, and is an increase of 2 per cent on the budget as it stands at present. It calls for \$1,300,000. Of this amount the Diocese of Washington is apportioned \$23,850.

Rev. Jesse R. Bicknell, formerly of St. Andrew's Church, this city, and more recently of St. Paul's, Baltimore, has left these parts to take up his work at the Hospital, Canal Zone, Panama, is resigning to take up his former work on the clerical staff of St. Paul's, Baltimore. He will begin his work there on or about September 20, but his address from yesterday will be St. Paul's Guild House, 539 Columbia avenue, Baltimore, Md.

By direction of Bishop Murray, of Maryland, president of the Third Missionary Department, the first meeting of the Sunday School convention of the department will be held in Philadelphia on Thursday, October 12.

The journal of the 12th annual convention of the Diocese of Maryland has been issued. It shows that there are fourteen more "places of worship" in the diocese and large gains in the number of baptized. Singularly enough, the number of communicants and in the total number of church members. Sunday School officers and teachers show a falling off too. In the matter of offerings for church purposes the diocese has gone distinctly forward.

The journal of the last convention of the Diocese of Washington is not yet published.

At one of our churches last Sunday a stranger presented himself and asked to be shown to Mrs. P.—a new "Alma," said the usher, "Mrs. P. is one of those people who give up their lives in the summer time and let the church shift for itself. If you are a friend of Mrs. P.—couldn't you suggest that the church must live through the summer?" Then the stranger thoughtfully said it is indeed true, but many people don't think of that.

be for the vacant bishopric at Wuhu, to which Mr. Potts was elected and which he accepted but later on declined. News of the death of the scholarly Bishop of Salisbury, England, will be a shock to many who saw him on his visit to this country when he came as the preacher of the sermon at the general convention.

Next Monday is the festival of St. Augustine, the great Bishop of Hippo, North Africa, whose death took place in 430. After the apostles, there is no figure in history more illustrious than that of St. Augustine, who served the church under the title "The royal law of social service." Mr. Stutchell, while not in any way claiming expertise in the problems of the trades union movement, has been devoting some time as a student in New York University to the general principles of social science, and has followed the work of the Labor Temple in New York with more than usual interest. This is the third summer he has served as pulpit supply during Dr. Radcliffe's absence.

Without blowing of trumpets, a new departure has been made in our church's history. It has been decided by the trustees of the general clergy relief fund that on October 1, 1911, the treasurer of the fund will distribute a share of the fund to all clergymen who have reached the age of sixty-four an equal share of the interest which has accrued upon the investments of the fund.

Up to date the total amount of interest to be distributed to the clergy is \$14,640.35, and like the leaves and fishes, we may ask, What is that among so many? At least 500 of the clergy will be entitled to a share of this \$14,640.35. But it is a beginning—a beginning of recognition of duty long delayed, and in this lies its historic interest. It is an epoch in the church in America.

An effort is being made to have a very successful presentation service of the women's united offering on St. Michael and All Angels Day next, the service to be at St. John's, Lafayette square.

Brotherhood of St. Andrew chapters are being urged to do each its part toward making the twenty-sixth National Brotherhood Convention, to be held at Buffalo, N. Y., a memorable one.

Catholic

It is authoritatively stated that the zealous labor of his physicians have at last temporarily checked the recent alarming decline of Pope Pius X., so that the death of the aged pontiff is not likely to occur in the immediate future. However, the best information from Rome would make plain that Pius cannot survive through the winter. The correspondent who saw the pope on the day he was able to rise from his bed and cross the room describes him as "looking the shadow of his old self."

It seems strange that the present pontiff should neglect to replace in the quota of the cardinalate members who have died in recent years. While a small number of vacancies in the college of cardinals exist, it is said that not for many decades have those vacancies been as many as at present. Cardinal Moran, of Australia, whose sudden death was announced last week, was one of the cardinals who were elected to the college. It now seems probable that not more than forty-seven will participate in the election of the next pope.

Apropos of the beautiful ceremony at Holy Cross Academy on the Feast of the Assumption, when Sisters Camillus, Pietas, and Consilio made their retreat, the Rev. Father Barry O'Neill, of the Holy Cross order, has written the following poem, entitled "Two Brides":

"Two brides we see, the bride of Christ, Her heart determined, who has been of human love, the while her spouse's kiss, Sweetly safe, the knot that God has tied: A holy sacrament with grace wide, And deep and strong—strong foundation, this, Whence to rear a noble edifice, The Christian home, by love and pride."

"The death union we see, the bride of Christ, Her heart determined, who has been of human love, the while her spouse's kiss, Sweetly safe, the knot that God has tied: A holy sacrament with grace wide, And deep and strong—strong foundation, this, Whence to rear a noble edifice, The Christian home, by love and pride."

St. Joseph's parish will be represented at the Holy Name convention, soon to be held in Baltimore, by the following committee: Michael D. Schafer, Thomas F. Gannon, S. J., and Rev. J. C. Geale, S. J., of St. Aloysius' Church, are making their annual retreat at the university this week. A number of the Georgetown scholars have just returned from the retreat given at Keyser Island.

Next Friday, in St. Patrick's Church, the blessed sacrament will be exposed all day, and in the evening at 7:30 o'clock devotions in honor of the sacred heart will be held.

Presbyterian

Dr. Herrick Johnson, speaking of the problem of ministerial sustentation in the Presbyterian Church, says: "The General Assembly in my judgment should make it obligatory of young men when ordained to unite with the ministerial sustentation fund. This would have the effect of gradually reducing the number of beneficiaries to the board of relief."

Presbyterian journals are urging decisive action by the assembly and that speedily. They regard the compromise between two ways of providing for aged ministers as an impossible wasteful

plan. One of the two plans should be finally accepted and adhered to in this form of benevolence.

Rev. T. Stutchell, of Rahway, N. J., occupies the pulpit of New York Avenue Church to-morrow and the following Sunday. His topic at the 11 o'clock service to-morrow is "The law of spiritual perception."

In common with many Presbyterian pastors, Mr. Stutchell will devote the morning sermon September 3 to the "Church and labor," considering some aspects of labor's claim upon the church, under the title "The royal law of social service." Mr. Stutchell, while not in any way claiming expertise in the problems of the trades union movement, has been devoting some time as a student in New York University to the general principles of social science, and has followed the work of the Labor Temple in New York with more than usual interest. This is the third summer he has served as pulpit supply during Dr. Radcliffe's absence.

To-morrow morning at 11 o'clock at the Church of the Covenant, the Rev. Dr. J. F. Fitch, pastor of the First Presbyterian Church of Ithaca, N. Y., will preach. The usual 7:30 o'clock musical service at the covenant tent, corner Park road and Pleasant street, will be led by Mrs. R. H. Dalgleish, contralto, assisted by a cornetist from the U. S. Marine Band and Miss Anne C. Holden, accompanist. The Rev. Dr. Fitch will preach at the 8 o'clock service at the tent.

Methodist

The Methodist Foreign Mission Board, representing the large Methodist body of the North, is \$101,000 ahead of the same time last year in its financial receipts. This is not, however, an exceptional gain, since it has several times during the past decade increased its annual receipts by that sum or a larger one.

It is encouraged at this time because \$101,000, a total of more than \$175,000. Last year it got out to the extent of \$50,000, but still had a debt at the beginning of this year of \$25,000.

The foreign board asks Methodists for \$150,000 and promised to the mission field this year \$111,000. Last year Methodist gave, through their regular board, \$145,000 to foreign missions, while Methodist women gave, through their foreign board, \$105,000, a total of more than \$250,000. The women raise and spend money without turning money over, as the case of most others, to the men's societies.

This year both home and foreign Methodist boards hold their annual meetings in Denver. The date of the meeting of the home board is November 18, and of the foreign November 16.

The death of Bishop Mallieus, of the Methodist Episcopal Church, on the 1st of this month, removed a man who though retired from active service, had taken a lively interest in all that related to church progress and was urgent in his insistence upon the old type of evangelism which he felt had made the Methodist Church what it is today. He was an enthusiast that statesman, more of an enthusiast than a statesman, in the church recognizes how indispensable are enthusiasts in the life of the church. Bishop Mallieus' eighty-two years of spiritual service to Methodism.

The Dumbarton Avenue M. E. Church was opened last Sunday, after having had extensive improvements. The pastor, Rev. Charles L. Pate, who has been giving personal attention to the work of improvement, was the recipient of many words of congratulation at the morning service. The new carpet and electric illumination in the main auditorium, have

If you ever expect to secure a REAL BARGAIN in a piano, NOW is the time! We have only seven or eight uprights left, but we are very anxious to move them out of the way for our new Fall stock. These pianos will be sold NOW at from \$100.00 to \$200.00 each and upon your own terms. The makes include Emerson, Fischer, Ludvig, Stultz & Bauer, &c. We also have seven squares at from \$15 to \$50 upon terms of \$3.00 per month. We can also SAVE YOU \$100.00 or more upon a few special NEW PIANOS if bought before Sept. 10.

Percy S. Foster Piano Co., 1330 G St.

The Young People's Society of the Mount Pleasant Congregational Young People's Society, through its philanthropic committee, will give late this afternoon, the fourth and last of this season's outings, for poor children and their mothers. The place of today's good time is Libbey Park.

The Young People's Society of the Mount Pleasant Congregational Church will hold its meeting to-morrow on the church lawn at 8:45 o'clock. Upon the return of the pastor, Rev. C. P. Wiles, next Sunday, the regular evening services of the church will be resumed.

The missionary committee of the society of Gunton Temple Presbyterian Church will have charge of its meeting to-morrow evening. A recent meeting at Camp Good Will was conducted by this society, the members of which have also arranged an excursion to the Zoo for a crowd of children.

The Christian Endeavor Society of the Vermont Avenue Christian Church, at its coming business meeting in September, will elect a new committee chairman to serve for one year from October 1. Acting President Roll presented to this week a committee to present to the society names of members from among which new officers

was chosen.

changed the interior remarkably, while the lecture room, with its fresco, new electric fixtures, and carpets adds decidedly to the attractiveness. Formal reopening of this old historic church of Georgetown will occur on the third of September, when the pastor expects an all-day "rally" quite unusual in its programme.

Baptist

A unique proposal amounting to terms of co-operation between two Baptist churches of the city was announced this week, the essential facts of which may be stated as follows:

At a regular business meeting of the Columbia Baptist Church, held on Wednesday, August 2, three deacons of the church were appointed a committee to wait upon Rev. Mr. Swem and the Capital Baptist Church and discuss plans looking toward a co-operation between the two churches or a union of the two with Rev. E. Her Swem as their pastor.

This was not a new proposition in any sense. When Mr. Swem returned to Washington a year ago last winter the Columbia Church was without a pastor and Mr. Swem occupied its pulpit a number of times. The members were in favor then of calling him as pastor, and a call was actually made, but as it meant Mr. Swem's leaving the newly formed Capital Church he declined to accept.

The plan of co-operation or union of the two churches was freely discussed at that time. Recently the Columbia Church has been again without a regular minister in its pulpit and Mr. Swem has on two occasions preached there on Sunday mornings, there being no services at the Capital Church in the mornings. On one of these Sundays a number of the Columbia people attended the evening service at the Capital Church.

It was not a surprise, then, to any one who has followed the situation that the committee reported on last Wednesday evening this plan: That the Columbia Church call Mr. Swem as its pastor at a stated salary, to preach at the building in Georgetown Sunday mornings, to conduct the regular midweek prayer meetings, and to assume regular pastoral charge over the members of the church. The standing is that the members of the Capital Baptist Church will support the morning church service at the Columbia Church, and that the Columbia people will attend the evening service at the Capital Church.

The committee recommended to be postponed until the future, when by increased acquaintance with one another the two congregations would be better qualified to form a union.

The Columbia Church approved the report of the committee extending a call to Mr. Swem on the terms outlined, to effect September 1.

The result is that Mr. Swem will be pastor of the two churches, which will co-operate in all other ways. While an ultimate union is contemplated, neither church is as yet committed to it.

When the matter of a union is considered a number of questions must be settled. Columbia is over ten years old, and is a member of the Columbia Association. The Capital Church is not over two years old and is not a member of the association. This will weigh in the determination of the name of the united churches.

Columbia is situated in fairly close proximity to the West Washington Church. The Capital Church has a clear field of its own. On the other hand, Columbia has a valuable piece of property on the corner of Wisconsin avenue and Q street, so that the question of where the united church should be located is a matter of some importance. If a union is eventually effected an entirely new site midway between the two churches will be decided upon.

Dr. Weston Bruner, former pastor of the Fifth Baptist Church, E street, between Sixth and Seventh southwest, will occupy the pulpit morning and evening to-morrow, and his former parishioners of the Fifth Church will no doubt greet him in large numbers.

Dr. Bruner is now head of the Home Mission Board of the Southern Baptist Convention, in its evangelistic field of work. Until recently he was pastor of the Baptist church of San Antonio, Tex.

CHRISTIAN ENDEAVOR

The topic for to-morrow's Christian Endeavor prayer meetings, "Missions in Persia and Turkey," will attract Presbyterian young people an opportunity to study a work in which they have special interest, that of Dr. A. L. Lawrence at the mission station of Kirpa Persia. On half of the funds used for Dr. Lawrence's work is contributed by the Presbyterian Endeavorers of the District of Columbia through their organization, the Presbyterian C. E. Missionary Union.

The Christian Endeavor Society of the Vermont Avenue Christian Church will hold its meeting to-morrow at 7 o'clock instead of 7:30, as on recent Sundays. This will give information meeting and active and associate members of the society will present interesting facts concerning some of our modern neighbors.

The Mount Pleasant Congregational Young People's Society, through its philanthropic committee, will give late this afternoon, the fourth and last of this season's outings, for poor children and their mothers. The place of today's good time is Libbey Park.

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IN THE SUNDAY SCHOOL

LESSON FOR AUGUST 27, 1911.

Jedah Carried Captive to Babylon—Jeremiah xxxix. Golden Text, Num. xxiii:19: "Be sure your sin will find you out."

LESSON EXPOSITION.

By G. CAMPBELL MORGAN, D. D.

Words spoken by Moses to Reuben and Gad on the margin of the land are selected as the golden text for this lesson. The sin against which he warned them was that of the breaking of a definite covenant. It is well chosen for this final chapter in the history of the people of God. They had broken their covenant with Jehovah by unbelief, persuading themselves that they could outwit God, or that the declarations made by his prophets were untrue. Thus they learned at any rate that the laws of life are irrevocable. To sow evil acts is to reap a harvest in kind.

Jeremiah continued his almost monotonous declaration of impending doom, declaring to the people that those who remained in Jerusalem would inevitably die by sword or famine or pestilence, and that those who went out to the Chaldeans would save their lives.

A ministry such as this naturally stirred the anger of the princes, and they complained to the king, declaring that Jeremiah was filling the hearts of the people with fear, and that his purpose was to harm rather than to help, requesting that he might be put to death.

The answer of Zedekiah is a somewhat remarkable revelation of the weakness of Zedekiah, and of the fact that he had become a tool in the hands of these rulers. Zedekiah was in fear of the men who occupied the position of princes about his throne. As a result, Jeremiah was arrested. They did not, however, take his life, but incarcerated him in a filthy dungeon. No reason is assigned for their sparing of his life, but it is quite evident in view of all this history that the overruling God permitted the carrying out of their first intention. By this overruling, too, Jeremiah was released. The instrument was Ebed-melech, an Ethiopian eunuch, who pleaded with Zedekiah on his behalf, and was instrumental in having him released and once again imprisoned in the court of the guard.

Here again Zedekiah sought him, the king, urging him to tell him the truth, and to hide nothing from him. Jeremiah still insisted on what he had been proclaiming consistently, that the city would be taken and destroyed, and that the king and he would be taken into captivity. He urged the king to surrender and so to save the city from burning and his own life from destruction. Filled with fear, Zedekiah suggested that if he did this, the people of the Jews would already have gone to the camp of the Chaldeans would betray him. Jeremiah assured him that this would not be so, and then solemnly warned him again that if he failed to obey, the destruction of the city could not be averted. After making a compact of secrecy concerning the interview, Zedekiah left the presence of Jeremiah.

The prophet's advice was not taken. Either from unbelief or from jealousy from fear, Zedekiah let things drift on until, the siege having lasted eighteen months, the king of Babylon and his princes succeeded in forcing an entrance, and took possession of the city. Zedekiah sought refuge in flight, but was pursued, and was overtaken in the plains of Jericho and brought before Nebuchadnezzar, who wreaked his vengeance on him by first compelling him to witness the slaughter of his sons and of the nobles of Judah, and then having put out his eyes, carried him in fetters to Babylon. The Chaldeans took away with them the people who remained in the city, leaving only the poor people, who had nothing in the land of Judah, giving them the vineyard and the field.

By the strict instruction of the king, Jeremiah was preserved from destruction and committed to the care of Gedaliah, who was made governor of the district under the rule of Babylon.

This final scene in the history of Judah first brings into clear relief the cost of loyalty amid circumstances of little comfort and of many hard days of commotion and panic. Jeremiah, the servant of the Lord, was a man of sorrows. There were first the actual sufferings inflicted on him by the king's incarceration in a last dungeon, and his imprisonment until the end in the court of the guard. Beyond this, and

far more terrible, must have been the mental and spiritual anguish of this man living in fellowship with God, as he watched his people rushing headlong to destruction, and all the while that his ministry could not save them, but only be a testimony to Jehovah. God always suffers in the presence of sin, and its issue in the life of his people. Of course the final unveiling of this infinite wonder of the Divine heart was granted to men when in the act of pronouncing the final doom upon Jerusalem, the Son of God in the terms of this Bible story, and in a voice choked with emotion.

Side by side with this, and perhaps more patent, is the revelation of the cost of disloyalty. It is brought out in the case of the individual as we observe Zedekiah, noticing his weakness and his vacillation, his perpetual seeking for Jeremiah, his restless fear of his own princes, and his constant disobedience to the word which the prophet spoke to him. Surely it is always difficult to disobey, notwithstanding that it seems so easy.

The issue in the case of this man was appalling. Captured, he was compelled to watch the destruction of his sons and his nobles; and then having fulfilled the prediction of Jeremiah that he should see the King of Babylon face to face, his eyes were put out, and being carried to Babylon in his blindness, he died there, the prediction of Ezekiel that he should never see Babylon, although he died there.

The cost of national disloyalty is of course the supreme matter. Judah, in spite of the long patience of Jehovah, and in spite of His warnings, directly by the prophets, and experimentally in the history of the northern kingdom, is broken and cast out.

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THE BIBLE REVELATION from the viewpoint of the Jews and the Mohammedans. Public reading, 1:30 p. m., Methodist Church, 10th and G sts. N. W.

PERTINENT POINTS IN TO-MORROW'S LESSON

By Prof. J. E. McFadyen, D. D.

Zedekiah, far from being a vacillator, his own mind. In his better moments he is drawn to Jeremiah, in his worst he is swayed by the courtiers; and when the way is clear, he has not the courage to walk upon it. He could have saved himself and his city by resolutely following the advice of Jeremiah; his weakness cost him his eyesight, his liberty, and his throne.

Jeremiah is the type of resolution. His constant and unflinching proclamation of his message, undismayed by threats, danger, and cruelty, forms a striking contrast to the vacillator of Zedekiah. As we have already seen, Jeremiah was not naturally cast in a heroic mold; he begins by shrinking from his prophetic task, and continually he has his doubts and struggles. But he is faithful to the inward voice; he allows himself to be mastered by the truth, and he becomes verily strong as a brass wall against all opposition and temptation, and when the awful doom of the city is sealed, he is marked out for special honor.

Ebed-melech is the type of generous pity. It is touching to see how this black man's heart is moved to compassion by the sorrowful plight of Jeremiah; nothing better than this prophet's utter loneliness, than this, that in the hour of his distress he was befriended not by one of his own countrymen, but by a negro. How Jeremiah's heart must have gone out to this stranger! And he, too, had his reward in the prophet's gratitude and the divine protection.

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far more terrible, must have been the mental and spiritual anguish of this man living in fellowship with God, as he watched his people rushing headlong to destruction, and all the while that his ministry could not save them, but only be a testimony to Jehovah. God always suffers in the presence of sin, and its issue in the life of his people. Of course the final unveiling of this infinite wonder of the Divine heart was granted to men when in the act of pronouncing the final doom upon Jerusalem, the Son of God in the terms of this Bible story, and in a voice choked with emotion.

Side by side with this, and perhaps more patent, is the revelation of the cost of disloyalty. It is brought out in the case of the individual as we observe Zedekiah, noticing his weakness and his vacillation, his perpetual seeking for Jeremiah, his restless fear of his own princes, and his constant disobedience to the word which the prophet spoke to him. Surely it is always difficult to disobey, notwithstanding that it seems so easy.

The issue in the case of this man was appalling. Captured, he was compelled to watch the destruction of his sons and his nobles; and then having fulfilled the prediction of Jeremiah that he should see the King of Babylon face to face, his eyes were put out, and being carried to Babylon in his blindness, he died there, the prediction of Ezekiel that he should never see Babylon, although he died there.

The cost of national disloyalty is of course the supreme matter. Judah, in spite of the long patience of Jehovah, and in spite of His warnings, directly by the prophets, and experimentally in the history of the northern kingdom, is broken and cast out.